

NEW *Book*
HIGH-CHURCH

TURN'D OLD

Presbyterian.

Utrum Horum

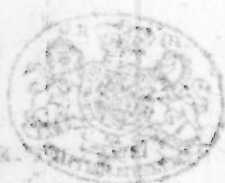
*Never a Barrel the
better Herring.*



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N E W

HIGH - CHURCH

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ALL things under the Sun are in a perpetual Flux; The Opinions of Men, as well as the Brains, in which they are form'd, are daily Changing. Humor, Passion, Prejudice, but above all, Interest gives quite different turns to Mens thoughts at different times. To Day they shall represent Doctrine as Damnable, to Morrow necessary to Salvation: the most Express, the most Solemn Declarations and Oaths, which like Cobwebs they break thro' with Distinctions, can't stop them from running from one Extream to the other.

If any thing had been fix'd, one would have thought it had been the Aversion of *High-Church* to *Presbyterian* Principles, both with relation to Church and State: After they had upon all Occasions expos'd them as most absurd, damn'd them most pernicious, one would have imagin'd they could as soon entertain *Jewish*, *Pagan*, or *Mahometan* Principles; But as, so now the Fates will have it, *High-Church* is turn'd *High-Presbyterian*, and they embrace those very Opinions, practise those very Things they thought so Monstrous and abominable in others.

§. 1. *First*, I shall shew the Agreement of these New Allies in Matters relating to Church Polity; for as to the Articles concerning Faith and Doctrine, *High-Church* had nothing to object to the *Presbyterians*, except it was, that they adher'd to several of them in the sense of those that made them.

In order to the doing of this, I shall shew what the Constitution

stitution of the National Church is, and how the *Presbyterians* disagreed with it. In the National Church all spiritual Jurisdiction is derived from the King, and he can upon an Appeal *Excommunicate, Suspend, or Deprive any Bishop or Archbishop*; can annul any of their spiritual Censures, and inflict new Ones; can by his Royal Proclamation pardon and restore any Excommunicate. And he not only names to all the vacant Bishopricks, but the Bishops whom he Authorises to perform the Ceremony of Consecration, &c. are obliged as they are commanded, *to confirm the Election; and to invest and consecrate the Elect with all speed and celerity*, which if they do not within Twenty Days, they incur a *Premunire* and also in the 8 *Eliz.* c. 1. it is declared, *That the Queen has Supreme and absolute Authority in and about the making and consecrating of Bishops; and that divers Persons by the Queen's Supreme Authority have been Elected, Made, and Consecrated Bishops.*

Then, as to the Convocation, the Clergy can't meet without the King's Writ; and when met can't go about any Business without he empowers them; nor can their Resolutions have the Force of a Canon without the Royal Assent; nor then neither if contrary to the Laws and Customs of the Realm, or to the Prerogative: And their Canons oblige only the Clergy, whom the King's Injunctions equally bind.

25 Hen. VIII.
c. 19.

Thus the Law stands at present, and this is the Supremacy the Clergy have sworn to defend and assist, and consequently without direct Perjury, can't claim any Power but what is deriv'd from the Crown.

On the contrary, the *Presbyterians* maintain'd, That by the Laws of the Gospel, the Magistrate as well as the People were as much subject in all Church Matters to the Jurisdiction of the Clergy, as they were to him in all Temporal Things; and that the Laws which pretended to curb the Power of the Clergy in Church Matters were null and void as inroaching on the Kingdom of CHRIST, and the Divine Right of his Ministers: But all they got by asserting this Doctrine, tho' they have writ an infinite number of Books in defence of it, was to be called by the Church, *Phanaticks*; that is, *Enthusiasts and Mad-men*: And our Clergy from the Reformation down to the Revolution, for the sake of this Doctrine, always joyn'd them with the *Papists*; and call'd *Presbytery* as great a Tyranny as *Popery*.

The higher the Church-men were, the higher they carry'd the Regal Supremacy; it was A. B. *Laud* and the other Bishops employ'd in drawing up the Form of the Coronation of *Charles I.* who reviv'd this Prayer (which had been dis-

us'd

us'd ever since Hen. VI's time) viz. Give him (the King)
 * Peter's Keys of Discipline and Paul's of Doctrine. And this Form * Heylin's
 the Clergy were for perpetuating; nay, High-Church sup- of Archb
 pos'd the King the Principle of Church Unity: and made the Laud, p.
 Notion of Schism to consist in separating from the Church 136.
 establish'd by Law.

Bishop Parker carry'd the Magistrates Power so high, as to Religion
 say, *It is but a crude expression (not to say prophane, because it is so* Loyalty.
common by customary Discourse) to affirm, That Kings are Supreme p. 28. Par
 Governours under CHRIST; they are, and ever were so under
 God; but so as to be superiour to Christ, as Christ is Head of his
 Church within their Dominions. He gives our Kings as great
 a Power, as ever Hobbs did; for he say's, in Disputes of a Eccl. Po
 " publick concern, private Men are not to be directed by p. 308.
 " their own Judgment, but by the Commands and Determi-
 " nations of the publick Conscience. And if there be any
 " sin in the Command, he that imposes it, shall answer for
 " it; and not he, whose whole Duty is to obey. And so
 great an Enemy is he to all Presbyterian Notions, that he Pref. to E
 thinks it better to tolerate all Seminaries of Vice and Immorali- Polity.
 ty, than Conventicles.

Dr. Hicks, in a Sermon preach'd before my L^d. Major
 Jan. 30. 1684. charges the Presbyterians for holding among
 other popish and damnable Positions, these following,
 " 1st, That the King may be excommunicated by the Mini-
 " sters. 2^d, That the Church in Ecclesiasticals has a Power
 " to make Laws without the King. 3^d, That the King has
 " no Power to call and dissolve Synods. 4th, That the King
 " has no Power to ordain a Fast or Festival. 5th, That the
 " King has no Power to Silence or Deprive any Minister;
 " because every Minister, in his Ministerial Capacity, is
 " subject to none but CHRIST. 6th, That the Oath of
 " Supremacy is destructive of CHRIST's Supremacy.
 This was the Orthodox cry, and thus the Clergy preach'd
 every where till the Revolution.

Had not the contrary Notions been generally thought ve-
 ry ridiculous; nay, appear'd so at first sight, we shou'd ne-
 ver have found them in the Dissenters Sayings, writ on pur-
 pose by L'Estrange to expose them to the Nation. Under the
 Head of the Power of the Kirk, amongst a great many o-
 thers to the same purpose, he mentions these Sayings of the
 Dissenters.

" Kings, no less than the rest must obey and yield to the Pag. 39.
 " just Authority of the Ecclesiastical Magistrates.
 " The Holy Discipline ought to be set up, and all Prin-
 " ces to submit themselves to the Yoke of it.

" As

42.

" As the Ministers and others of the Ecclesiastical State are subject to the Magistrate civilly; so ought the Person of the Magistrate to be subject to the *Kirk* spiritually, and in Ecclesiastical Government.

" As Ministers are subject to the Judgment and Punishment of the Magistrate in external things if they offend, so ought the Magistrates to submit themselves to the Discipline of the *Kirk* if they transgress in matters of Conscience and Religion.

But now, ever since the Revolution, the Scene is quite alter'd; and *New High-Church*, in Defiance of the *Church of England*, its Laws, Articles, Canons, and the Oath of Supremacy, maintain the very same Doctrine of Independency, that they so bitterly exclaim'd against in the *Presbyterians*, and carry the Notion of it every whit as high; and Anti-Christ-like exalt themselves above the Magistrate, or *all that's call'd G O D*.

Two Treas-
s, p. 255,

Dr. Hicks in a late Discourse (directly contrary to what he had Preach'd not many Years before of the Popish and Damnable Doctrines of the *Presbyterians*) affirms, *That there are many Truths asserted by the Presbyterians concerning Church Government to which, says he, I give my full assent*, and some of these Truths are the very same that *L'Estrange* has mention'd in ridicule amongst the *Dissenters Sayings*, (*Viz.*) " As the Ministers and others of the Ecclesiastical State are subject to the Magistrate Civilly; so ought the Person of the Magistrate to be subject to the Church Spiritually. As Ministers are subject to the Judgment and Punishment of Magistrates in external things, if they offend; so ought the Magistrates to submit themselves to the Discipline of the Church, if they transgress in Matters of Conscience and Religion.

See the 39
positions
the Appen-
to the
racter of a
mitive Bi-
p. 271.

Its no wonder that a Man of these, and such like *Presbyterian* Principles, should affirm, " That * in this Kingdom many false Unchristian Maxims, extremely hurtful to the Church, and detrimental to the Christian Religion, are receiv'd for Laws, (*viz.*) That the King is the Supreme Ordinary; that Canons made by the Church Regent, or Episcopal College, oblige not Christians in Conscience without or against the King's consent; That the King by Act of Parliament may deprive Bishops; That he is the last Appeal or Resort of our Church in Spiritual Causes, and that the Acts of Parliament are Unchristian touching the Election and Consecration of Bishops, &c.

Appendix
the Rights
God's
arch on
th.

A Reverend Clergy-man says, The *Act of Supremacy* is not an Oath * of Fidelity to the King; but of Unfaithfulness to the Church

Church. Another very profound Author calls it, as explained by the 38 of Hen. VIII. *An Extravagant and Impious* of the Church of England. *Notion.* Sect. 15.

The Author of *The Case of the Regale* maintains, "That it is every whit as reasonable for the Church to have the Nomination and Deposing of Kings, or that the Parliament shou'd not meet or transact any thing relating to the Civil Government of the Nation without Licence obtain'd from the Bishops, or enact any thing but in the Bishops Name, and by their Authority, as that the State shou'd have this Power with relation to the Church. pag. 11,

A late Reverend Historian says, "That † the Magistrate has † Collier's no more to do to wrest the Bishops Flock out of his Hands, Eccles. or to draw the People from their Obedience to their Spiritual Superior, than the Bishop has to pervert the Subjects from their Allegiance, and grant away parcels of the Dominions of the Secular Sovereign. p. 89.

The Famous Author of *The Character of a Low Church-man*, says of the 21st of Hen. VIII. c. 19. (on which the King's Power over the Convocation, and his Right of receiving Appeals is built) "That 'tis sufficiently known how the Church has groaned under the Prerogative-Act, and the best Church-men have ever since complained of it as a mighty grievance and burden, and I will say without offence, it was a Yoke on the Neck of our Fathers, pag. 29.

Dr. Kennett thinks, he sufficiently exposes his Adversary Dr. Atterbury, || in telling the World, that he says, *This Act* || Eccl. S. is none of the Clergy's Grievances. And the Author of *The Case of the Regale*, can find no way to vindicate Dr. A. but by saying, *It must pass for a Complement*; which he himself did not design to pass upon it when he says, "Here's a Picture of the Regale, would put a Man in doubt of his Christianity, and he has not been Christened or has forgot it, who would have the least hesitation or scruple to damn the Act, if taken in this Sense (That the Clergy can't censure Books without the King's License) to the place from whence it came, though there were Ten thousand other Acts of Parliament pin'd to the Tail of it. Ibid. p. 3.

The Author of *The Wolf stript*, who calls himself in the Title-page, a High-Church-man, calls, *The Act of Submission*, or the 25th of Hen. VIII. a Popish Act. And says, "Other Acts of Parliament made after the Reformation, were all grounded on this Act of Submission and inferr'd from it. p. 24, 25. Archdeacon Hill, says, "† As to the second Synodical Submission, and the Statute of the 25th of Hen. VIII. thereupon, as it was violently extorted from the Clergy, and unfairly represented in the Preamble to the Statute, so it † Answer the Right P. 8.

Parlia-

" contains no Point of Christian Doctrine, and consequently is of no doctrinal force against the Powers Hierarchical, and therefore our (the Clergies) continuance in and under that Submission, is not to be attributed to any Principle of Conscience, but either to prudent Patience, or cowardly Fear.

nic. Eccl. 122. He says in another place, " Can a Claim of an oppressive Supremacy, be deemed a glorious Jewel in a Christian Crown, which if exercised must forfeit the King's Salvation? And is it not a dangerous complaisance in Priests to plead for such an Ambition, as may end in the ruine of the Church, the Priesthood, and the Soul of the Prince? We only (the Clergy) are the poor, tame, drowly, dispirited Body, that are in love with our own Fetters, and this is the only scandalous part of our passive Obedience to be not only silent but content with the Occupation of our Powers which are not forfeitable to any worldly Power whatever: There's a common slavery on the Hierarchical Powers, and the not defending the Divine Right of Synods, will be the utter extirpation of all Religion out of the World, and thereby an extirpation of the Priesthood; which it seems he thinks a greater Mischief of the two.

119. " Right of Synods, will be the utter extirpation of all Religion out of the World, and thereby an extirpation of the Priesthood; which it seems he thinks a greater Mischief of the two.

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2. " Right of Synods, will be the utter extirpation of all Religion out of the World, and thereby an extirpation of the Priesthood; which it seems he thinks a greater Mischief of the two.

I shall conclude this Head, by taking notice, that the High-flying Clergy, have universally left out of their Prayer before their Sermons, these Words, viz. *Under Thee and thy Christ, over all Persons, and all Causes, as well Ecclesiastical as Civil, Supreme Moderator and Governor.* Which sufficiently shews what Opinion they have of the Legal Supremacy, and that these Sentiments are not confin'd to a few crack-brain'd Scriblers, such as above-mention'd.

§. 2. The Old Presbyterians, as may be seen by all their Apologies, us'd to complain of the great need of a farther Reformation in the National Church. On the other side, the High Church-men from the Reformation to the late Revolution, endeavour'd to prove, That the Church of England was the best constituted, and most finished Church in the World, and cou'd only be made less perfect for every alteration that Men cou'd invent, and at last did in a Convocation in 1689, held on purpose * to come to a temper with the Dissenters, protest against making any alterations whatever. Indeed nothing was so much ridicul'd by old High-Church as the

Q Bps. Ad- 1689, held on purpose * to come to a temper with the Dissenters, protest against making any alterations whatever. Indeed nothing was so much ridicul'd by old High-Church as the

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Presbyterian Zeal for a further Reformation, and their sense was fully express'd in the celebrated Hudibras's Character of them.

*A Sect whose chief Devotion lies
In odd perverse Antipathies;
In falling out with that or this,
And finding something still amiss;
More peevish, cross, and splenetick,
Than Dog distract or Monky sick:
As if Religion was intended
For nothing else but to be mended.*

But now our present High-Church is as peevish, cross and splenetick as ever the Old Presbyterians were. There is hardly a Book publish'd by them but is full of complaints of our Christian Laws relating to the Church.

The Author of a late Dialogue says, "The general Dialogue between the Clergy, not only seeing in Theory, but feeling by Experience the great Inconvenience of the and Hierarchical Laws made counter to the Liberties of the Church have of late express'd their desire of their repeal or emendation, —Hence our Enemies perceiving our general dissatisfaction, &c. have mustered up all their Forces, and sharpen'd all the Weapons of Dissenters, Socinians, Deists, Atheists, to the Crucifixion of CHRIST and his Church.

The celebrated Author of the *Case of the Regale* says, *That in Sweeden, they pray not only for the Church in general, but for the Clergy before the King. Thus it is in the Greek Liturgy and all others except ours. But the King in our Litany is thrust in between the Church and the Bishops upon the Notion, I suppose, of his being Head of the Church, and the whole Royal Family are drawn in after him as being Heads in reversion. We improve! And seem to take care in the first place for our Bodies before our Souls; and for this World, more than for Eternity: But they retain the Primitive Form in Sweden: They Reform not backwards. Which Words cannot be parallel'd out of the Writings of Pryn, Bastwick and Burton; and had the Author liv'd in Archbishop Laud's reign, he would have undergone their Fate, and lost his Ears for this Invektive against the Liturgy of the Church of England.*

Tho' I cannot take notice of all the reforming Whimfies of particular High Church-men; yet I must not omit some of such a Dictator as Dr. Hicks, who for the more Modish and Polite receiving of the Lord's-Supper, is for introducing ^a a Side-board or Buffet to put the Elements on before they are plac'd on the Communion-Table. He is for ^b altering the disposition of some of the Prayers in the Communion Service; and he,

^a Preface to
² Treatises,
p. 53, 54, 55.
^b Ib. 239.

^c Ib. 240. ^c wishes, that some other Prayers might, by addition or alteration be appointed, which the Priest alone should put up for the People.
^d Two Treatises, p. 291. He is for reviving the old popish Doctrine of ^d Prayers for the Dead.

^e Ib. 93.

He would have the Convocation ^e forbid Men and Women to go to Church in the same Dresses as they go to Plays and Balls. And adds, Our Congregations would then appear so Venerable in the Eyes of our Adversaries, that they, instead of reproaching them with too much cause, would report, That God was in them and among them of a truth: As if nothing in the Church ought to be well dress'd but the Altar and the Ruffet.

^f Preface to Letters between him and a Popish Priest.

He is for introducing ^f a greater number of Clergy and Bishops into the National Church, and for adding an Office to the Liturgy for reconciling Penitents; and concludes these Projects with this Fanatical Prayer, That God would pour out a Spirit of Reformation upon the Priests, the Princes, and People of the Land, that they may Amend whatever is amiss in the Church.

But I need say no more on this Head, since the Address of the late Convocation to the Queen, That whatever may be wanting to restore our Church to its due Rights and Privileges, your Majesty may have the Glory of doing, and securing it to Posterity, shews how much the Spirit of Reformation prevails.

§. 3. These New High-Church Phanaticks exceed the Old Ones in exalting themselves, their Authority and Dignity; and to this end, Dr. Hicks in his Two Treatises, has pick'd up a great many Sayings of old Priests, more absurd than any father'd on the Dissenters: Some of which are, "That the Spiritual-Government is much more excellent than the Civil, as Heaven is than Earth; yea, much more so."

^g p. 186.

^h p. 208, 209.

"The Spiritual Archons are more excellent than the Temporal; even as much more excellent than these are than Boys.—" There is the like difference between these Two Powers, as between little Boys acting the Parts of Magistrates, and Magistrates themselves.

ⁱ p. 124.

"The Episcopal Honour and sublime Dignity, can't be equal'd by the Glory of Kings, and the Diadems of Princes; the Comparison would debase it as much, as if you compar'd the glitterings and splendor of Gold to Lead; for Kings and Princes humble themselves at the Knees of Bishops, because they are defended by their Prayers. Thou may'st see the Necks of Kings and Princes bow'd down to the Knees of Bishops, and kissing their Right Hands, as thinking themselves guarded with their Prayers.

^k Pref. 119.

To the Emperors are committed Things here ; but Heavenly Things are committed to me. ¹ When I say ¹ P. 204.
to me, I speak of myself as a Priest. To the Emperor
are committed Bodies, to the Priests Souls; he remits Tem-
poral Mulcts, the Priest remits Sins; he uses Fleshly
Weapons, the Priest Spiritual; he makes War with the
Barbarians, I make War with the Devils: Greater is this
Principality, and therefore the Emperor (which is always
the burden of the Song) submits his Head to the Hand of
the Priest. The Emperor, has only the Administration
of earthly Things; ² but the Throne of the High-Priest ^m P. 210.
is plac'd in Heaven, and he has Power there: Heaven re-
ceives the Power of Judging from Earth.

He who makes himself Judge of the ⁿ Bishop, makes ⁿ
himself Judge of GOD, Let the Bishop be ^o honour'd ^o P. 214.
among you as GOD. And with good reason, if he has ^o P. 201.
ever, as the Author he quotes says he has; "Not only to
Judge when we are Clean; but to ^p put away our Un- ^p P. 118.
cleanness, and as a Lord, ^a forgives not Debts of Mo- ^a P. 209.
ny, but Debts of Sins. This tho' his Author applies to
Apostles, yet Dr. Hicks will have to belong to Bishops,
the Spiritual Archons and Consuls of the Church.

As the Dr. has a great number of choise Sayings to prove
how much more honourable Priests are than Kings; so he
shows some to shew they ought to have a greater Revenue;
For Instance, "If they administer so many things to a
King, who administers Peace and War for Bodily Safety, ^r P. 201.
how ought they not to administer more liberally to him,
who administers the Priesthood toward GOD, secures
both Body and Soul by his Prayers? But a Priest is not
only to have more Honour, and a greater civil List than a
King, but it is a greater crime to oppose him than it is to
oppose the King; for he says, ^s As the Priesthood is more ex- ^s Ibid.
cellent than the Kingly Office, so is he worthy of greater Punishment
who dares move his Eye against it.

The Author of the Case of the Regale, does not come be-
hind Dr. Hicks, in talking ridiculously of the Profound Re-
verence that's due to a Priest. He is against a Layman hav-
ing two Chaplains ^r, because no Man can serve two Masters; nor ^r P. 191.
he to say my Chaplain ^v, otherwise than as he says, My ^v 182. Ed. 2.
King or My God. And he makes it to be one of our Modern
improvements, That Dukes who only have Patents of Honour
from Earthly Kings, should be more estimable ^x and of higher ^x 221. Ed. 2.
signity than those who have CHRIST's Commission.
And that the Office ^y ascrib'd to Kings and Queens was an Office
of Servitude. That the King is (the Churches) Nurses Hus- ^y P. 26.
band, whose Office it is to carry the Child (Church) on his Shoul-

^z p. 42.

ders, &c. And that Kings and Queens are to bow down to thee (the Priest) with their Face towards the Earth, and lick up the dust of thy Feet. This happy Thought in all likelihood he stole from the Dissenters Sayings, ^z where are these Words, Princes must remember to subject themselves to the Church, and to submit their Scepters, to throw down their Crowns before the Church, yea to lick the dust of the Feet of the Church.

This I think is sufficient to shew, That New High-Church equals the Old Presbyterians in their claiming an uncontrollable Power; and Anti-Christ-like in exalting themselves above all that's call'd God, and in condemning the Constitution of the National Church, and pleading for its further Reformation. And now I shall conclude this Head with observing, That as among the Heathen, their great Ladies to cover themselves from that Shame and Reproach which their unlawful Pleasures would have brought on them, did frequently lay their Bastards to their Gods, and thereby got the greatest Honour for what deserv'd the highest Disgrace; so in imitation of this laudable Custom, High-Church to free themselves from that Contempt and Infamy, which their unsatiable Lust of Dominion would have brought on them, have not scrupl'd to father their spurious Issue on GOD himself: But herein the Strumpets differ'd, That the formers unlawful Conception generally produc'd Heroes, but the latters only Monsters. Instead of a Hercules a Romulus, &c. worthy of a descent from Heaven; the High-Church Progeny may be suppos'd to have risen from the Infernal Regions; for to what else can we impute so strange a Production, as a Body Politick with two Heads, perpetually Teeming with new Absurdities, which have caus'd more mischief than the many headed Hydra, or all the other Monsters those Heroes destroy'd.

§. 4. The next Point we are to consider wherein High-Church; has clos'd with the Presbyterians, is the Parity of Presbyters with Bishops in the supreme Acts of Legislation; a Claim which destroys all essential difference between Bishops and Presbyters.

The Presbyterians do not deny but that there may be a difference between Presbyters; as that some may be Chairmen or Presidents of their Assemblies, some may be Rectors of Parishes, and others their Curates; some may be entrusted with Jurisdiction, and even Ordination, and others not. But what they deny, is, That GOD has plac'd the Supreme or Legislative Power in Bishops; and consequently, that they are not an Order superior to Presbyters; and this must be so, if Presbyters have an equal and co-ordinate Power with Bishops in Legislation;

because

because as that is the Supreme Power, so all other, is only putting the Will of the Legislators in execution; and consequently, what share soever of this inferior Power the Bishops have, they must derive it from the Legislature, composed of Presbyters as well as Bishops, and must act as their Ministers.

Now nothing can be plainer, than that the Presbyters in the Lower-House of Convocation, claim in their late disputes a Co-ordinate Power with the Bishops in the Upper-House; viz. a full Power and Authority of acting within themselves, without depending on the commands and directions of a superior House: to chuse their own time of Meeting, Sit as long, and as often as they please; Adjourn themselves by their own Authority, and by no other; begin what Business they please, and not only to chuse their own Committees, but when they please refuse to choose Committees by the Authority of any other Person or House; excuse Absence, receive Proxies, judge of Elections, Censure their own Members, and do all other Acts, which use to be done by the sole Authority of a House, which is its own Master and Judge. And that this equal and co-ordinate Power in the Supreme Acts of Legislation, is what they claim, none who are acquainted with their Books, can be ignorant of.

In pursuance of this noble Scheme, many of the Non-juring Clergy, under the direction of Dr. Hicks, design upon the decease of the depriv'd Bishops, rather than return to the Bosom of the Church of England, to keep up their Church, and continue its Succession by Presbyters; as may be seen by a late Book Intituled, *The Character of a Primitive Bishop*.

§. 5. *Old High-Church*, treated their Bishops with a profound Respect; and instead of claiming a *Presbyterian* Parity, pretended only to act as their Curates, But *New High-Church* Copy exactly after the *Old Presbyterians*, in scandalous Reflections on the Bishops; and this Humour so far prevails, that one can hardly pass for a true Church-man with them, who does not come into it. If their Malice had not blinded them, they would not censure the Bishops for exalting their Episcopal Power too high, and lording it over their Presbyters, and having no manner of regard to their Rights; and yet at the same time represent them as such Enemies to all Episcopal Power, as that the only thing they like belonging to their Sees, is their Revenues. The Famous Author of the Address to the Clergy of the Church of England says, That it was expected that some of the Rt. R—

d p. 10.
should

Some Dis-
urges upon
Burnet and
Tillotson,
40.
p. 6.
Character
a Primi-
ve Bishop,
274.

should offer themselves to assist in their Pontificalibus at the opening of the new Church in the Hay-market. And a Reverend high Church-man says (speaking in the name of a third Person) that A. B. Tillotson^b was an Atheist, tho' the gravest that ever was. And the character he gives of another eminent Bishop (who has done so much Honour to the Reformation, and upon all occasions signaliz'd himself in defence of our Religious and civil Liberties) is, That he is a shameless Writer, whom an impenitent Conscience hath harden'd against the confusion of remorse and blushing, and made one of the greatest examples of Impudence that e'er dishonour'd the Lawn-sleeves. And another says, of all the Bishops, That they are all out of the Church. — And That the Prayers of such Bishops^c are Sins, and their Sacraments Sacrilege.

§. 6. The Old Presbyterians were zealous for a strict observance of the Lord's-Day, which they call'd the Sabbath, and against the Acting of Plays; insomuch, that one of their Number, Mr. Prynne, wrote a Book of a 1000 pages in 4to, full of quotations from the Fathers, to prove the unlawfulness of all kind of Plays: And High-Church, at that time, endeavour'd to oppose that religious Torrent, by publishing a pious Book of Sports, and obliging all Ministers to read the King's^d Declaration for Sports on the Lord's-Day, and prosecuted Mr. Prynne for his Book, condemning it^e to be burnt by the Hang-man, adjudging the Author to be for ever incapable of his Profession of the Law, condemning him to stand twice in the Pillory, and each time to lose an Ear, fining him 5000 pound to the King; and lastly, condemning him to perpetual Imprisonment, &c.

But the present High-Church in contradiction to Old High-Church, is so far gone in Presbytery, that they do their utmost endeavour to prevent Sports upon week Days. Not only † Bartholemew-Fair, May-Fair, and the Two Play-Houses have been attack'd by them, but they are now become so Grave and Solemn, that they cannot bear with the Play-House Musick (tho' they could allow of all kind of Musick in Chùrches) and it is pleasant to hear after what manner Mr. Collier objects against it; says he, The Tunes in the Play-House are generally airy^f, they are contriv'd on purpose to excite a sportive Humour, spread a gaiety upon the Spirits, to banish all gravity and scruple, and lay thinking and reflection asleep. And again, That Musick is almost as dangerous as Gun-powder.

Preface to
Treatises.
2 Treatises
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Collier a-
inst the
age.
Ib. 278.
. 279.

Dr. Hicks is grown so Fanatical, That he is for abridging the Clergy of several innocent Sports and Liberties, * Nay, he descends even into Quakerism, by denying them the use of Powder in their Periwiggs, says he, ^g Is it not grievous to hear it said in scorn, That we have a well-powder'd Clergy — Alas! Sir, do these Men think to convert Souls? Or can they imagine, that

the People think, that they themselves really believe what they preach, when their compliance with Vanities in themselves and nearest Relations is so great, that they look more like the vaineſt of Lay-men than Priests?

From all which one may reasonably infer, That if *High-Church* continues to be on the present Foot, that is, ceases to have a Power to Domineer over the rest of the Kingdom, we shall soon see it grow still more *Fanatical*; we shall see the *High-Church* Priests assert the *Jus Divinum* of broad-brim'd Hats, crop'd Hair, white Caps, long Beards; and in fine, with hypocritical Looks and Voices, with Eyes distorted by frequent looking up to Heaven, appear as dismal and solemn as it is possible for their Spleen and Melancholy at so many Disappointments, as they have received of late, to make 'em.

§. 7. It is not less unaccountable, That our modern *High-Church-men* should fall in with the *Old Presbyterians*, and other whimsical Sects of those Times in the *Enthusiastical* Assertion, That *Dominion is founded in Grace*; which is so much the more extraordinary, not only because they never before pretended to any such thing as *Grace*, but have formerly condemn'd this Opinion in the 18th Article of their Decree at Oxford, Anno 1683. as a Doctrine damnable, seditious, destructive of Government, and Humane Society.

If therefore they should be found chargeable with the Doctrine, they must be also chargeable with these their own pernicious Consequences deducible from it; and that they are so, will sufficiently appear, if we consider what is meant by these Words *Dominion* and *Grace*.

By *Dominion*, is well known to be understood the exercise and discharge of all Offices, Civil, Military and Ecclesiastical: That is, the whole Power of governing the Kingdom, both in the Legislative and Executive Capacities. By Men of *Grace*, 'tis evident, the *Presbyterians* meant, and all Parties must mean themselves as the only Orthodox, the Favourites of Heaven, and alone capable of the Grace of GOD, esteeming all others to be Hereticks or Schismatics, who are out of the Pale of the Church, or the ordinary way of Salvation.

Now that *High-Church* is in this respect also turn'd Phanatick, is obvious to the whole Nation, who cannot forget with what flaming Zeal, with what earnest and affectionate Struggles, with what fervent Prayers and Intreaties, with what obstinate Watchings and Fasts, with what passionate Sollicitations and never ceasing Drudgery, not in season, but out of season, they more than once attempted to exclude from all Employments, such who were not able to come up to the strict Rules and Discipline of Holy Mother-Church; which in the Phanatical

cal Cant, is the same as *Dominion is founded in Grace*. And this Phanaticism was carry'd so far by High-Church Enthusiasts in former Reigns, that People were not permitted to sell Ale or Brandy, till qualify'd at their Altars.

If the Reader shou'd be desirous to know who are these *Babes of Grace*, who are peculiarly distinguish'd for their Piety, Charity, Humility, Sincerity, and other shining Qualities which render them as Stars of the first Magnitude, among the bright Hierarchical Order of High-Church, he may be furnish'd with an ample List of them out of *The Memorial of the Church of England*.

These are the Meek Saints, that were to inherit the Earth: They were only to have dispos'd of all the Offices, Persons and Estates of the Kingdom, at their Will and Pleasure: Thus was the *Dominion of High-Church to be founded in Grace*. Then according to their usual way of perverting of Scripture, we should have been told, That the *Righteous* were to *wash their Feet in the Blood of the Wicked*, Ps. 58. 10. That *with a Two-edged Sword in their Hands, they were to execute Vengeance upon the Heathen, and Punishment upon the People*, Ps. 149. Thus the Mountains should have become Plains, while the Saints were erecting their Glorious Fabrick, and brought forth the Head-stone thereof (*viz.* the Pretender) with shoutings, crying *Grace, Grace unto it*, Zach. 4. 7.

S. 8. Another Imputation High-Church labour'd to fix upon the *Presbyterians*, *viz.* That they were Common-wealth's Men, Enemies to Monarchy, and the Divine Right of Kings; representing all Attempts, tho' in Parliament, for restraining the Prerogative, or the exorbitant Power of the Court, as Designs to introduce a Republican-Government, and bring the King of England to the Condition of a Duke of Venice.

But sure High-Church at last will own themselves Converts in this Point too, rather than renounce the Share they have often laid claim to, in promoting and universally approving those Laws design'd for the Regulation of our Constitution, and bridling the excess of a Court, particularly the Bills for Regulating Tryals in High-Treason, for Tryennial Parliaments; the Act for enquiring into the *Irish Forfeitures*; the Bill of Resumption; the several Laws for excluding Places out of the *House of Commons*, some of which were tack'd to Money Bills; the Act for Disbanding the Army, and the Limitations upon the Crown in the Act of Succession.

High-Church once thought it a *Presbyterian* Position to assert, That the King's Person might be oppos'd by his Authority, and yet we have seen them the only Advocates for a Regency, which is employing his Prerogative, Fleets, Armies,

Armies, and Treasure to keep him out of his Kingdom, and shoot Powder and Shot at him if he presum'd to enter it.

High-Church once esteem'd the Executive-Power, an inseparable Branch of the Crown; yet have since thought it necessary that the House of Commons shou'd name Commissioners of Accounts; Commissioners for enquiring into the *Irish* Forfeitures dispos'd on by the Crown, Trustees to sell them, and other Commissioners to state the Debentures of the Army; have applauded their Proceedings when they gave back a great part of the resum'd Lands by Act of Parliament, and Sums of Money, and Rewards to private Men for publick Services, when they order'd the Attorney General to stop the Prosecution against *Kidd* by their own Authority; Voted it Criminal for any Person to pass, or to be concern'd in passing Grants by Order of the King, of the Crown-Lands; when they Imprison'd the *Kentish* Petitioners, and the Council, and others in the *Alesbury*-Case, and address'd the King to remove the Impeach'd Lords from his Person and all employments, before Conviction of any Crime.

Far be it from my Design to Censure any Proceedings of that Venerable Assembly, who ought to guide their Actions by the Publick-Good alone, and alone know their own Powers, and are alone Judges of their own Privileges; but I think it is obvious in these as well as other Times, they acted by Rules superior to the little Chican of *High-Church* Notions in former Reigns, and have had the good fortune to meet their Approbation in this and the last.

High-Church once thought it a great Invasion upon the Prerogative and the Privilege of the House of Lords, for the Commons to Tack the *Habeas Corpus* Bill (so necessary to the Liberty of every Man in England) to a Supply; and yet have since thought it just and necessary to Tack a Bill for supporting only a Faction to a Land-Tax, which if it had succeeded, must have oblig'd the Queen and Lords against their Judgment and Conscience to have pass'd it, or have given up all to France; by which Instances it appears, that *High-Church* can be as free with the Prerogative upon occasion, as those they call Common-wealths Men; and therefore, 'tis incorrigible impudence in them to appropriate Monarchical Principles to themselves, and call all others Republicans, even when they are defending the Monarchy.

High-Church, not only charg'd the *Presbyterians* with Inroachments upon the Crown by Legal and Parliamentary Methods, but by Violence, Tumults, and Rebellions; in much, that it became a common Proverb amongst them, viz. *Shew me a Presbyterian, and I shall see a Rebel*. At the same time nauseously applauding their own Loyalty,

and making *Passive-Obedience* the Charaſteristiſtick of the Church of England: Which ſlavish Doctrin was carry'd higher by the Clergy, than ever was claim'd by the moſt Deſpotick Eaſtern Government, viz. Oxford Decrees paſſ'd in Convocation 1683.

But the Event has ſhewn, that their Loyalty was not miſtaken, when compar'd to a Dogs wagging his Tail with his Head in the Porridge-pot. For no ſooner did King James touch them with his little Finger, then they roar'd ſo loud as to be heard to Holland; and whether they have any reaſon ſince to inſult the *Presbyterians* on that Score, will appear by the following Particulars.

1. The *Presbyterians* in Scotland, took up Arms againſt K. Charles I. for impoſing by his own Authority a Book of Canons and a Liturgy compos'd by Archbiſhop Laud, the Biſhops of London and Norwich, without the conſent or knowledge of their Aſſembly, or any Convocation of their Clergy.

High-Church roſe in arms againſt the late King James for erecting the Eccleſiaſtical Commiſſion, ſuſpending by it the Biſhop of London and Dr. Sharp the preſent Archbiſhop of York, for imprifoning the Petitioning Biſhops, and turning out the Fellows of Magdalen College.

Wide Ruſh. 2.
p. 1037.

2. The *Presbyterians* implor'd the Protection and Aſſiſtance of the French King.

B^r of Sarum's
Vindication,
p. 57.

High Church joyn'd in inviting over the Prince of Orange and this Expedition was then ſo univerſally approv'd by them, that even Dr. Hickes's Name was in the Liſt of Divines ſent over to the Prince, who deſired his aſſiſtance.

3. The *Presbyterians* entred into the Solemn League and Covenant for the mutual defence of their Religion and Liberties.

High-Church in the year 1688. ſign'd the voluntary Aſſociation to ſtand by the Prince of Orange with Lives and Fortunes; and 'tis remarkable that Dr. Jane was the firſt who ſign'd it in Oxford, tho, he drew up the Oxford Decree, in which one of the condemn'd Poſitions is, That it's lawful for the Subjects, without the leave of the Supreme Magiſtrate, to enter into any Leagues, Covenants and Aſſociations for defence of themſelves or Religion. But to do this Gentleman Juſtice, when the Aſſociation became a Law, he choſe rather to loſe his Regius Profeſſorſhip than ſign it.

4. The *Scotch* form'd themſelves into a method of Government, erected ſeveral Tables wherein Deputies ſate, for the Nobility, Clergy and Commons, and choſe a Council to carry on their Affairs.

High

High-Church joyn'd in inviting the Prince of Orange up to London, in addressing him to take the Government upon him, and to issue out Circular Letters to Summon a Convention, tho' afterwards when he was King of England, Archbishop *Sancroft*, and other *High-Church* Champions, who concurred in all these Actions refused to obey or own him.

The *Presbyterians* to invite the Sectaries to their assistance pretended to be zealous for liberty of Conscience; but when they had establish'd their own Church-Government were as violent Persecutors as the Prelates before them.

High-Church, to hinder the Dissenters from joyning with King *James*, * made them believe they would come into a * *vide the Bi-* legal Establishment of Liberty of Conscience. But the constant Proceedings of the Convocation, the Zeal for the Oc- shops Address to K. *James*. casional Conformity-bill, and all the Actions, as well as Discourses of *High-Church* ever since the Revolution, evidently shew, they meant nothing less.

6. The *Presbyterians* brought the King's Head to the Block, and then protested against taking away either his Life or Crown.

High-Church help'd to drive King *James* out of his Kingdom, and then oppos'd his Abdication, the promotion of King *William* and Queen *Mary*, and consequently of her present Majesty to the Crown; and the Acts of Recognition, Association and Abjuration to secure it upon their Heads.

7. The *Presbyterians* when they could not get an uncontrollable Dominion to tyrannize as they pleased, and to persecute every Body else, fac'd about, and call'd in *Charles* the second.

And whither *High-Church* for the same Reasons have not always design'd, and often attempted to bring in *James* the second or his pretended Son, must appear from the whole tenour of their Actions since. Witness the Blasphemous Address to the French King, publish'd in a Book call'd, *The modest Enquiry*. The Bishop of *Ely*'s Letter publish'd in the Lord *Preslon*'s Tryal, wherein he answers to King *James* for his elder Brother and the rest of the Family, and acquaints him, *T. at his Interest increases in England*; witness the Assassination Plot (wherein all that died were either Papists or *High-Churchmen*) their constant Opposition in the last Reign to all the Methods which would carry on the War effectually and put down the Power of France; their strict and close Union with the Papists and profest *Jacobites*, their inveterate Hatred to all who act upon Revolution Principles, even when they joyn with them and pretend to act upon the same, upbraiding the *New Whigs* (as they call them) for not acting like the old Ones, and the old Ones with designing a Common-wealth.

P. 53.

In short, if vilifying the Memory of the Late King, rejoicing at our Misfortunes, crying up the French, falling at the Dutch, Jacobite Conventicles, *de facto & de jure* Distinctions, Seditious Sermons, Treason-Clubbs, drinking Health to Sorrel, absolving Traytors at the Gallows, the Memorial of the Church, reviling the Queen, libelling the Ministry and sawcy Invectives against the Bishops, are sufficient Indications of a Disposition to Rebellion. High-Church must shake hands with the Old Presbyterians, and leave the Article of *Passive-Obedience* out of their Creed.



FINIS.
